

FIFTH EDITION.

# Satan's Biography

.. OR ..

***THE DEVIL OF "CHRISTENDOM"***

***CONTRASTED WITH***

***THE DEVIL OF THE BIBLE.***

.. BY ..

**FRANK G. JANNAWAY,**

**Disputant in numerous Published Debates,**

**and Author of**

**"A Godless Socialism," and other Works.**

**BIRMINGHAM :**

**C. C. Walker, 21, Hendon Road, Sparkhill.**

**1909.**

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"For this purpose the Son of God was manifested, that he might destroy the works of the devil."—1 John iii. 8.

"That, through death, he might destroy him that had the power of death, that is the devil."—Heb. ii. 14.

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# To the Reader.

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While insisting upon the Scriptural character of all that is herein contended for, the author regrets the unavoidable brevity of the arguments ; but, should the perusal of them create an interest in the matters treated of, he would earnestly urge the interested reader to obtain and study the book advertised on the cover hereof, entitled "Christendom Astray." As a complete exposition of the **WHOLE TRUTH** that work is a masterpiece.

As to the historical facts, etc., herein found—they have been gleaned from so many works, and at such remote visits to our National Library at the British Museum, that the most the author can do is to acknowledge his indebtedness to the authors and editors of the books from which they have been extracted.

F. G. J.

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# Satan's Biography.

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## THE DOOM OF THE WICKED.

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This treatise is the outcome of a public debate at Dover upon the question, "Is the punishment of the wicked to be eternal torture in hell fire?" It was arranged that the subject of the "Devil" should also be discussed, but the author's opponent stated that one evening's debate was quite enough, and therefore would not consent to a second. He, however, did incidentally allude to the matter and emphasised one or two points which he thought supported popular views on the subject. Being of opinion that "what is worth doing at all is worth doing well," and that "one thing at a time" is the best policy, the author declined to depart from the question then in dispute, preferring to leave for separate treatment the subject of "Satan" or the Devil.

Upon the occasion referred to, the author had the honour of denying the "endless torture of the wicked." An honour indeed it was to be able to show that the tender mercies of God are over all His works; and that although He will punish the wicked "with few or many stripes," yet, as those words, "few or many,"



plainly imply, there will be an end to them, and that end, we are told in numberless passages of Scriptures, will be death. Those passages, the author's opponent said, applied to the body, and not to the soul; but when pointed to Ezekiel xviii. 4, "The soul that sinneth, it shall die," he contended that that was a different kind of death. This is such a manifest case of wresting the Scriptures (2 Pet. iii. 16) that comment would be superfluous. Firmly believing that there is a time in the arrangements of our Heavenly Father when

"God will be all in all" (1 Cor. xv. 28),

we are able to see the wisdom of His determination not to perpetuate to all eternity, evil in any of its forms, and therefore the author's contention is that there is no such a being as an immortal, supernatural Satan.

### **A SERMON UPON THE DEVIL.**

---

The substance of an orthodox sermon would be somewhat after this fashion :—"Some thousands of years ago there was a terrible war in God's dwelling place, Heaven—a kind of rebellion on the part of some of the angels against the supremacy of God. Sides were taken—led on the one hand by God's representative, Michael, and the other by an arch-angel, now called the Devil. After a war between the two parties, the rebellious one was sufficiently vanquished to be expelled from Heaven, and cast down to hell, the locality of which has not been determined. Indeed, some conceive it to be a state and not a place. Although evicted, however, he was not destroyed, for by-and-by he turned up on the earth, and having apparently forgotten all about his ignominious defeat by Michael, forced his way into one of God's

chosen spots—even the Paradise of Eden. Here he assumed the form of a serpent, and successfully tempted our first parents to disobey their Maker's express command. For the next few centuries he was practically asleep, for we hear nothing of him until we read of him taking Job's affairs in hand and causing that Patriarch a considerable amount of almost unbearable pain and trouble. Having finished his exploits in that direction he again retired for a number of centuries, appearing in due course in the wilderness, whither the Saviour of the world had retired at the commencement of his ministry. Here he did not meet with the success that attended his temptation of the first Adam, but had to withdraw from Christ's presence. Later on, he caused the Apostle Paul no small amount of trouble, according to the epistles of the latter. Presently, however, God will depute a mighty angel to take a strong chain and bind this infernal monster for 1,000 years, and for that length of time deliver the world at large from his machinations. At the end of the 1,000 years he will be again loosed for a little season, just to stir up the nations, and after then will be extinguished as far as a portion of the world is concerned."

Such, reader, is the plausible and interesting history, according to popular teaching, of the Arch-fiend, who is supposed to be prowling about in our midst, seeking whom he may devour, and who has for centuries past been credited with all manner of pranks in connection with the human race. One of the leading lights of the so-called Christian world even states that "by the permission of God, the Devil exercises a sort of government in the world over his subordinates; that God makes use of him to prove good men and chastise bad

ones." In giving this quotation, let us emphasise the fact that what has been already stated is not the fabulous tradition or notion of the so-called benighted heathen, but the confirmed belief of important nations of civilised and Christian repute.

What a variety of accounts have been given of the alleged appearances presented by the Devil. Men and women, of all shades of religious opinion and of undoubted integrity, have described visits from, and conversations with, the Devil or Satan—at least, they record experiences which *they* could account for in no other way than by supposing the Devil or Satan had appeared to them in person. However erroneous this belief may have been, it generally assumed a very contagious character, spreading like an epidemic in the particular district in which the incidents were alleged to have happened.

### **THE DEVIL IN VARIOUS GUISES.**

His interviewers, or rather those he is *alleged* to have interviewed, have not always seen the same form. Why they should always have concluded "it was the Devil" is a question of very important detail upon which they would no doubt rather not have been cross-examined. Granting for the sake of argument that there is such a being as the Devil of Christendom, how possible it is he may have been libelled by always crediting him with the appearances that certain people have caused to be placed on record.

For instance, in the sixth century he was described as possessing "a large head, long neck, thin yellow face, long dirty beard, horse teeth, fiery eyes, fiery throat, wide mouth, swelled knees, crooked legs and feet

turned backwards." In the thirteenth century it was alleged that he had been seen in the forms of "a tom-cat," "a he-goat," "a toad," and even "a goose."

It must be admitted, however, that these descriptions are a relief to the picture that is almost universally drawn of him, namely, of a cloven-footed and horned biped with the interesting and picturesque, though otherwise useless, appendage of a tail.

### **NOT QUITE OMNIPRESENT.**

Not only is he credited with these wonderful powers of transformation, but he is alleged to be ubiquitous so far as this globe is concerned. Absolute omnipresence is not claimed for him, for it was a common saying in the Fatherland of the Reformation that "Where the Devil could not go there he sent his grandmother." Why his grandmother we are not told, although it could not be that he was an orphan, for at the same time it was said that alternate rain and sunshine were the concomitant results of "The Devil beating his mother."

By themselves these ideas are amusing and harmless, but they are not so when we remember they are the traditions of civilised countries, and have been cultivated, nurtured, and enforced by the clergy and spiritual leaders of all shades of so-called Christendom—Roman Catholic, Protestant, and Dissent.

Who will deny it? Certainly not the student of history—ecclesiastical or profane; for it is a fact of history that in the year 1484 Pope Innocent VIII. issued a bull, sanctioning the appointment of two Inquisitors, whose



office it was to discover and kill those "in league with the Devil."

### **"IN LEAGUE WITH THE DEVIL."**

In the year 1494, Pope Alexander VI. strengthened and enforced the decrees of his predecessor. And even so recently as 1520 and 1522, Pope Leo X. and Pope Adrian VI. respectively followed the example of Pope Alexander VI. by confirming and furthering the said diabolical work. The results accruing from these clerical enactments were dreadful. People generally were thrown into a most fearful state of mind; "in league with the Devil" being in all minds and on every lip. It was really a case of living at the mercy of one's neighbour. Was there an unusual storm? Then some one was "in league with the Devil." Was there an accident? Then someone was "in league with the Devil." Was a certain person taken with an illness? Then someone was "in league with the Devil." In short any circumstance that occurred of an unusual and undesirable character was alleged to result from the machinations of someone "in league with the Devil," and depend upon it whoever was accused was regarded beyond all doubt as being that "someone," for in those days "to be accused was to be doomed," and be it noted that proof of guilt always seemed to be forthcoming, and death followed as the natural result.

The process of the accused's trial is thus described by one writer on the subject. "Armed with the *Malleus Malleficarium*"\* (or "Hammer for Witches") the judge had no difficulty in finding reasons for sending even the

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\* That is the Clerico-legal decree sanctioned by Pope Innocent VIII.

most innocent to the stake. If the accused did not at once confess, they were ordered to be shaved and closely examined for the discovery of the Devil's marks, and if any strange mark was discovered, there remained no longer any doubt of the person's guilt. Failing this kind of evidence, torture was applied, and this seldom failed to extort the desired confession from the unhappy victim."

### **INQUISITION.**

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"A large proportion of the accused witches, in order to avoid these preliminary horrors, confessed the crime in any terms which were dictated to them, and were forthwith led to execution. Other witches seemed to confess voluntarily, being probably either insane persons, or feeble-minded people, whose reason had been distorted by brooding over the popular witchcraft code." The length to which such so-called prosecutions were carried is too terrible to calmly contemplate. Suffice it to say, by way of illustration, that in Geneva, during the short period of three months (1515-1516), no less than five hundred people were burned to death. In the Como district in 1524, one thousand were put to death in less than twelve months. And in France, about the year 1520, it is recorded that "fires blazed in every town."

It is scarcely credible, although it is absolutely true, that the Reformation neither effected any good in clearing the popular mind of these now-seen-to-be-ridiculous ideas of being "in league with the Devil," nor in any way remedied the cruelties practised in connection therewith.

## IN "CHRISTIAN ENGLAND"

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things were no better, for in our country no less than thirty thousand persons were put to death judicially in two hundred years, or, on an average, two every week for the alleged crimes that we are now treating of. In 1562, during the reign of "Good Queen Bess," as Elizabeth has been termed, a statute was enacted which made witchcraft a crime of the first magnitude. In 1600, in the days of James VI. of Scotland (afterwards James I. of England), a law was made, which ran thus :—

"Anyone that shall use, practise or exercise any invocation of any evil or wicked spirit ; or, consult or covenant with, entertain or employ, feed or reward any evil or wicked spirit to or for any purpose, or take up any dead man . . . such offenders duly and lawfully convicted and attained, shall suffer death."

This king upon one occasion prosecuted a whole assize because they acquitted a man who had been charged with crimes connected, as alleged, with the Devil. As a rule, the victim accused of witchcraft was some poor old woman with a queer tooth, or a beard or moustache, or an unshapely nose, eyes that looked in different directions, or some other bodily infirmity which people now - a - days regard as a natural calamity, and not as the result of being "in league with the Devil."

England cannot boast (over her neighbours on the Continent), in view of the horrible cruelties legalised by her during the sixteenth, seventeenth, and even eighteenth centuries. Men, known as "witchfinders," were permitted to carry on their loathsome profession at stipulated charges, and at their head was a man whose name doubtless is familiar to all, namely, Matthew

Hopkins, of whom we read the read the following in Cassell's "Encyclopædia":—

"The practices of the monster, Hopkins, who, with his assistant, moved from place to place in the regular and authorised pursuit of his trade, will give a full idea of the tests referred to, as well as of the horrible fruits of the witchcraft frenzy in general. From each town which he visited, Hopkins exacted the stated fee of twenty shillings, and in consideration thereof, he cleared the locality of all suspected persons, bringing them to confession and the stake in the following manner:—  
"He stripped them naked, shaved them, and thrust pins in their bodies to discover the insensible spot, or 'witch's mark.'"

#### **"THE WITCH'S MARK."**

"He wrapped them in sheets, with the great toes and thumbs tied together, and dragged them through ponds or rivers, when, if they sank, it was held as a sign that the baptismal element did not reject them, and they were cleared; but if they floated, as they usually would do for a time, they were then set down as guilty, and doomed. He kept them fasting and awake, and sometimes incessantly walking for twenty-four or forty-eight hours as an inducement to confession, and, in short, practised on the accused such abominable cruelties that they were glad to escape from life by confession. If a witch could not shed tears at command, said the further items of this witch's creed, or if she hesitated at a single word in repeating the Lord's Prayer, she was in league with the Evil One. After he had murdered hundreds, and pursued his trade for many years, from 1644 downwards, the tide of popular opinion finally turned against



Hopkins, and he was subjected by a party of indignant experimenters to his own favourite test of swimming. It is said that he escaped with his life, but from that time forth he was never heard of again." During the era of the Long Parliament, 1640 to 1653, some three thousand lost their lives on account of charges of "being in league with the Devil." This vast number only included such as were put to death legally, and therefore does not count those who were murdered by frenzied and infuriated mobs in the summary manner known as Lynch law.

### **JUDICIAL MURDERS.**

But these judicial murders did not cease with the Long Parliament. In 1664, two women, Amy Dunny and Rose Callander, were tried before Sir Matthew Hale for bewitching children, and were convicted and burnt. At this trial, Sir Thomas Brown (author of an able work entitled "Popular Fallacies") was present as a witness against the prisoners, contending that the children were undoubtedly bewitched, and in support of his belief, used long and learned arguments of a theological character. In 1711, at Wenham, a woman was charged before Chief Justice Powell, and it is recorded that the latter openly sneered at the absurdities of the witnesses, and in particular, *the clergymen*, who manifested uncommon zeal to bias the minds of the jury. In spite, however, of the strong summing up of the judge in favour of the prisoner, the jury found "the prisoner guilty upon the indictment of conversing with the Devil in the shape of a cat."

In 1716, at Huntingdon, a Mrs. Hicks and her little daughter, only *nine years* of age, were both hanged "for selling their souls to the Devil and raising a storm by pulling off their stockings and making a lather of soap." In 1745, the good folks of Hemel Hempstead, Leighton Buzzard, Winslow and the surrounding districts, must have been shocked at hearing the following announcement from their respective town criers :—

"This is to give notice that on Monday next, a man and woman are to be publicly ducked at Tring, in this county, for their wicked crimes." The unfortunate and doubtless unwilling couple, who were to take the most prominent part in the aforesaid operations, were one John Osborne and his wife, Ruth, an infirm pair both over seventy years of age, and their only "crime" was that of muttering something at a dairyman named Butterfield, who had refused to sell them some milk, and who had subsequently fallen ill. This illness was attributed to Osborne and his wife as the result of an alleged bargain between them and the Devil. At the "ducking," which duly took place, the poor woman was the first to succumb to the cruelty perpetrated; the infuriated mob then tied dying John Osborne to the dead body of his wife, and thus brought his sufferings to an end. Although we are informed that one of the perpetrators of this dastardly outrage had to suffer for the part he took in the matter, yet we are told "Neither the clergymen of Tring, nor those of the adjoining parishes interfered to save the wretched victims of superstition."

## **THE CLERGY,**

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Should any reader think we are dealing unfairly with the clergy, let them study those books in which the doings of the "Rev." Cotton Mather and the "Rev." Samuel Parris are enumerated. The barbarous scenes of refined cruelties practised with apparent piety, connected with the names of these and other professed ministers of religion in civilised countries, show that with all their claims to spirituality, their hearts must have been veritable sinks of iniquity. If people would only follow the advice of Peter when he says:—

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed as unto a light that shineth in a dark place" (2 Pet. i. 19),

they would not be guilty of such vile deeds. Human sheep would not have been gulled by such blind shepherds had they regarded the warning of the prophet:—

"If they speak not according to this Word, it is because there is no light in them" (Isa. viii. 20).

The mere claim of the clergy to have an authoritative voice on all matters pertaining to the unseen on account of the "exalted profession" to which they belong, and in which they have been "duly ordained," is a worthless claim with those who believe that the Holy Scriptures

"Are able to make wise unto salvation" (2 Tim. iii. 15),

and who have made those Scriptures a daily study, a rule of life, and standard of faith. Rather than lean upon the so-called "Reverends" and "Fathers," they will test them by the Word of God, which warns them

against trusting in such men. The Bible student will bear in mind Isaiah's declarations :

"Oh, My people, they which lead thee cause thee to err and destroy the way of thy paths" (Isa. iii. 12).

"For the leaders of this people cause them to err; and they that are led of them are destroyed" (Isa. ix. 16).

### **LIKE PRIEST, LIKE PEOPLE.**

Jeremiah's statement also will have great weight :

"A wonderful and a horrible thing is committed in the land; the prophets prophecy falsely, and the priests bear rule by their means; and My people love to have it so" (Jer. v. 30).

Neither will Ezekiel's lamentations be passed over; for instance, when he exclaimed to the clergy of his day :

"Ye eat the fat, and ye clothe you with wool, ye kill them that are fed, but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but WITH FORCE AND WITH CRUELTY HAVE YE RULED THEM (Ezek. xxxiv. 2-4).

And, above all, the denunciation by the Son of God of the spiritual leaders of his day, ought to place us on the alert, and cause us to see that no misplaced confidence be reposed, in such leaders, by us in our day. The clergy of Christ's day were monuments of piety, eminently respectable, and scrupulous in the extreme (apparently), and yet hear Christ's scathing condemnation of them :

"Woe unto you Scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer; therefore ye shall receive the greater damnation . . . Ye blind guides, which strain at a gnat and swallow a camel. . . . Woe unto you Scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which



indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity" (Matt. xxiii. 14, 24, 27, 28).

Were it not for such unmistakable language of "Holy Men of God, who spake as they were moved by the Holy Spirit" (2 Pet. i. 21), regarding the clergy of past ages, we should be staggered at the part the "pastors" have played in the subject under consideration. "Like people, like priest" (Hosea iv. 9).

Even so recently as 4th September, 1863, a poor old paralysed man was ducked in a pond (and killed) at Castle Hedingham, in Essex, on the proverbial charge of being "in league with the Devil." The torturers and murderers were not ignorant farm labourers, but reputable tradespeople.

### **THE DEVIL IN SCOTLAND.**

Notwithstanding its well-earnt reputation for astuteness, Scotland cannot boast of being an exception to the prevailing traditional superstitions, for in the seventeenth century alone some four thousand persons were martyrs to current notions of the Devil. We observe that the greater the religious zeal at such time, the more rife were the cruelties. In "Demonology and Witchcraft," by Sir Walter Scott, we read that "at the trial of Janet Preston, of Dalkeith, the magistrates and MINISTERS of that market town caused John Kinnaird, of Tranent, the common pricker, to exercise his craft upon her, who found two marks of what he called the devil's making, which appeared indeed to be so, for she could not feel the pin when it was put into either of the said marks, nor did they bleed when they were taken out again; and

when she was asked where she thought the pins were put in, she pointed to a part of her body distant from the real place. They were pins of three inches in length. Besides the fact that the persons of old people especially sometimes contain spots void of sensibility, there is also room to believe that the professed pricklers used a pin, the point or lower part of which was, on being pressed down, sheathed in the upper, which was hollow for the purpose, and that which appeared to enter the body did not pierce it at all." Upon a single occasion on the Castle Hill of Edinburgh, thirty people were executed for being "in league with the Devil" for the purpose of raising a storm to drown King James VI., on his return with his bride from Denmark.

Now, according to the religious world, the Devil was, directly or indirectly, responsible for all these direful deeds and events—if there had been no superhuman Devil, there would have been no charge of being "in league" with him, and consequently no prosecution for such—but stay ; such reasoning is mere sophistry—a begging of the question from beginning to end ; for the same reasoning (?) applied to the life and work of Christ would clearly prove the existence of the Philistine God of flies, for the denunciation of Christ was consequent on the charge of being in league with Beelzebub.

In view of the extremely plausible history of the Devil (as recited at the commencement of our examination), and which theological leaders have so firmly embedded in the minds of a gullible, because priest-ridden, people, the chief blame may not rest with the latter ; but however plausible and interesting the clergy's account of the Devil may be, earnest and intelligent men and women

want something more—they want truth. “The truth shall make you free,” said Jesus.

The question that now mostly concerns us is—Is the already-recited account of the Devil, or Satan, in accordance with Truth? Where shall we look for Truth? In the Bible we are agreed. Is this account in harmony with the Bible? As students thereof we emphatically answer, No! So, of course, it remains for our opponents to produce their witnesses. We know the evidence they would give, and propose to analyse it forthwith, and if that evidence fails them, we can rest assured their case is gone, it being the strongest they can produce.

### **WARFARE AND EXPULSION FROM HEAVEN.**

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For evidence of this we are pointed to Revelation xii. 7-9. No doubt those three verses apparently support popular views, but only apparently, for look at the facts of the case. First of all, turn to the 4th chap., 1st verse—what do we read? The angel says to John, the writer of the book :—

*“Come up hither, and I will show thee things WHICH MUST BE HEREAFTER.”*

Now we must see that as this was said to John about 100 A.D., what is recorded eight chapters further on can have no possible reference to something alleged to have taken place over 4,000 years previously, before the serpent tempted Eve. The angel told John that what he saw was a representation of things that had to take place “hereafter.” These things were not plainly revealed, but “signified” (Rev. i. 1), therefore “made known by means of signs.” Hence “*Revelation*” is a book of

symbol, and we must ascertain what those symbols mean. The first few verses of chapter xii. clearly prove this contention. Look at the symbols—Heaven, Earth, Dragon, &c. Now comparing spiritual things with spiritual, we find that Heaven as a symbol represents ruling Powers, and that Earth symbolises the common people (see Isaiah i. 1-10); also that the Dragon in Revelation, as well as in history, clearly represents Pagan Rome. Now by a careful study of this book, you will notice that in this twelfth chapter we are brought down in the history of the world to the time when Paganism was expelled from the ruling Powers by Constantine. Time will not permit further enlargement here. A careful study will, however, convince you that this is the correct interpretation. To confirm the popular view we are referred to Isaiah xiv. 12, and the following verses, but how support can be seen here, we cannot understand, for by looking at the context, in verse 4, you will see that beyond the shadow of a doubt, Isaiah is delivering a burdensome prophecy with regard to the head of the “Golden City” Babylon, and that this chapter has to do, not with an immortal supernatural monster, but simply with the King of Babylon. Before passing to the next alleged proof, we would point out that if the devil is really what he is supposed to be—a fallen angel, our future is very unpropitious; for if angels could fall in the past, what assurance have we that when we shall have attained to the angelic state (as we are promised in Mark xii. 25, by Jesus), that we may not likewise fall?



### **TEMPTATION OF OUR FIRST PARENTS.**

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The account of this, as narrated in the opening chapters of Genesis, is urged as evidence. But just read that account with unbiassed minds, and you cannot but arrive at one conclusion, namely, that no proof of the existence of his Satanic Majesty is to be seen there. On turning to the third chapter of Genesis not a whisper is to be found as to any devil or superhuman Satan, but a simple record of a serpent inciting Adam and Eve to disobey God. Some people may in the exuberance of their own highly exalted and intuitive wisdom smile, and ask how a serpent could reason and speak in the way recorded, but our answer is to point them to Numbers xxii. 30, where an ass performed as much and more than the serpent. Therefore, why this failure to comprehend the serpent's powers of doing what the ass did? Further, Eve did not misunderstand her tempter. "The Serpent tempted me," was her reply to God. Moreover, God Himself dispels all doubt as to the tempter by saying to the serpent, "Because thou hast done this thou art cursed above all cattle," &c. God is just, and would not punish a poor serpent who was but the cat's-paw of a supernatural, and almost almighty, Devil. Finally, notice that the Apostle Paul never attributed subtilty or speech to the Devil, but distinctly states in 2 Corinthians xi. 3, that it was the serpent. Seeing, therefore, what the serpent has accomplished, we can understand why it is used by Christ and others as a symbol of sin and sinners. Therefore, do not let us be wise above that which is written.

Our opponents' case being still unproved, we call for further evidence, and are pointed to the trials of Job.

## SATAN'S TACTICS WITH JOB.

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In the first chapter of Job, we have the pith of the whole story. It is manifest that the disputed point, as to whether or not this supports popular belief, practically rests upon the Scriptural meaning of the word "Satan." For that meaning we will go to two sources—human and divine. For the human we apply to a man highly esteemed in the theological world, and whose statement should have weight, namely, Cruden. The following is his evidence:—"Satan ; this is merely a Hebrew word, and signifies an adversary, an enemy, an accuser." So that manifestly there can be good satans as well as bad. This is borne out by the Divine testimony. First, as to "Satan" simply meaning "adversary," and not an arch-fiend. In 1 Samuel xxix. 4, it is applied to David ; in 1 Kings xi. 23, it is applied to Rezon, the King of Damascus ; and in 2 Samuel xix. 22, the plural of the word is applied to the sons of Zeruiah. The very fact of the translators of our authorised version using "adversary" in these passages as equivalent to "Satan," which they have left untranslated in Job, makes evident what they thought it meant.

This evidence could be multiplied, but time will not permit. As to the possibility of a satan being sometimes good, we have only to turn to Numbers xxii. 22, to find the angel of the Lord termed such ; and by comparing 1 Chronicles xxi. 1 with 2 Samuel xxiv. 1, you will see that even God has been termed a satan in His own Book. Now, with these facts before you, turn to the book of Job, read the incidents, and you will form new ideas as to the person who troubled him. Possibly, if not probably, it may have been one of his jealous neigh-

bours and a hypocritical worshipper at the same synagogue. It may be urged, however, "How could a human being bring all this evil upon Job?" The answer is, that Satan did not bring this evil upon Job, but God did, and of that we have ample proof of our assertion. Observe Job's statement in Chapter i. 21 :

"The Lord gave and the Lord hath taken away."

Again in Chapter xix. 21 :

"The hand of God hath touched me."

Also in Chapter ii. and verse 3, we read that God said to Satan :

"Thou movedst *Me* against him to destroy him."

And, finally, in Chapter xlii. verse 11, we are told that his friends

"Comforted him over all the evil that *the Lord* had brought upon him."

Passing on, we are pointed to the temptation of Christ in the wilderness.

### **TEMPTATION OF JESUS.**

An account of this is found in the 4th chapter of Matthew. We maintain, however, that this is another incident which, looked at without preconceived ideas, affords no evidence in our opponents' favour. But why is it adduced? It must be because of the words Satan and devil. "Satan" we have dealt with. Now let us analyse the other word. Lexicographers inform us that the primary meaning of the original word is "slanderer," or "false accuser," and by comparing spiritual things with spiritual, we see how true that meaning is, and that

the word devil does not carry with it the idea of a superhuman monster. Turn to 1 Timothy iii. 11, where deacons are forbidden to take devils for wives. True, the word is here translated "slanderers," but in the original Scripture the word is the same as applied in Matthew iv. to the tempter of Christ. Also in John vi. 70, Jesus, in speaking of his disciples, said, "Have not I chosen you twelve and one of you is a devil?" thus showing that in his estimation a devil, and a slanderer and a false accuser, are one and the same thing. In Titus ii. 3, we have Paul exhorting the aged women not to be "devils." The word is translated "false accusers" but is the same as Peter uses in 1 Peter v. 8. So that so far as the words Satan and devil are concerned, they do not in the least degree afford any support to popular theology.

Perhaps, however, we shall be reminded of Satan's alleged wonderful exploits with Jesus in the wilderness. Wonderful! Why wonderful? For he did nothing that mere flesh and blood could not do. Did it require a superhuman being to prompt Jesus to use his power to turn stones into bread? or to tempt him to cast himself off the pinnacle of the Temple? or to tempt him to pander to the wishes of the world so that he might obtain the kingdoms thereof? Experience teaches us that the flesh, alias human nature, is capable of all these things. Jesus, Paul tells us in Heb. ii. 14, had the same nature that we have, and in Heb. iv. 15, we read that he was tempted in the same way that we are. As to how that is we are told in James i. 14 :

"Every man is tempted when he is drawn away of his own lust and enticed."

Not, however, until this lust has conceived, is it reckoned as sin. In Christ's case it did not reach that stage ; hence,



although tempted in all points like as we are, yet "he was without sin." Leaving this interesting picture for your further private study we will just take a glance at Satan hindering the Apostle Paul.

### **PAUL'S TROUBLE WITH SATAN.**

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In writing to the Thessalonians (1 Epis. ii. 18), Paul says, "I would have come, even I Paul, once and again; but Satan hindered us." Our previous remarks on Satan afford ample explanation of this passage; but just a word or two, pointing out that while there is no evidence that a "fallen angel" ever troubled Paul, there is plenty to show that he was hindered, and even illtreated, by flesh and blood adversaries. Among them may be mentioned "Alexander the Coppersmith" (2 Tim. iv. 14), "Hymenaeus and Philetus" (2 Tim. ii. 17), and Demas (2 Tim. iv. 10). Yea, the Satans or Adversaries so cruelly used him that he said in 2 Cor. xii. 7, that he bore the evidence of it in his flesh. We cannot dwell longer on Paul's troubles with Satan, suffice it to say that all the accounts of them in the Bible are easily understood on the above lines, but are utterly incomprehensible and ridiculous if we assume Satan to be what he is generally supposed to be. Before concluding we must say a few more words upon the Apocalyptic Satan.

### **BINDING OF SATAN.**

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The account of this is given in Revelation xx. What does it mean? We have already seen that this book is a prophetic one in symbol, and therefore, clearly not literal history. We have also proved that the Dragon was

symbolic of an anti-Christian power ; that the Serpent stood for sin ; Devil signified a slanderer, and Satan an adversary. Now from the xviith to the xixth chapters of Revelation, we have revealed to us the Second Coming of Jesus Christ and many circumstances connected with that glorious event. In the xxth chapter we have depicted the binding of the anti-Christian power just referred to. Can we not see that it will be a fulfilment of the many prophecies respecting Christ and his reign upon this earth, when

“He shall judge the people with righteousness and the poor with judgment” ;

**When**

“He shall save the children of the needy and break in pieces the oppressor” ;

**When**

“He shall have dominion also from sea to sea and from the river unto the ends of the earth” ;

**When**

“His enemies shall lick the dust” ;

**When**

“All kings shall fall down before Him, and all nations serve Him ?” (Ps. lxxii. 2, 4, 8, 9, and 11.)

This will surely be a binding of Satan with a vengeance. The time is bound to come, for God has decreed it. Meanwhile, in the words of our Saviour, we pray “Thy Kingdom Come.” At that time “His will shall be done on earth, even as it is in heaven.” Paul says, “Sin has the power of death”—therefore if sin be bound or restrained, death will be less frequent during Christ’s reign, and so Isaiah (ch. lxxv. 20), prophesied :

“There shall be no more thence an infant of days, nor an old man that hath not filled his days ; for the child shall die a hundred years old, but the sinner being a hundred years old shall be accursed.”

We are informed that this restraint of sin will last a thousand years, at the termination of which Satan will be loosed.

### **LOOSED FOR A LITTLE SEASON.**

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Only for a little season, however ; just to make manifest the power of God, for we read in Rev. xx. 9, that

“Fire came down out of heaven and devoured them.”

Then we shall see the consummation of Christ’s mission, which Paul in Hebrews ii. 14, says was that

“He might destroy him that had the power of death, that is the devil.”

And not only the Devil but all his works, as we read in 1 John iii. 8 :

“For this purpose the Son of God was manifested, that he might destroy the works of the devil.”

From the standpoint of our religious friends (or rather opponents), if Christ’s mission has been successful, the Devil ought to be dead.—Is he? Certainly not according to their theology, for

“Throughout the night the devil sits whispering at your ear ;  
Your dreams are all his promptings, your prayers are all his fear.”

But although we have no record, in the Scriptures, of Christ having been the means of destroying a horned and hoofed monster, we have most clear evidence of his success in the mission to destroy that which had the power of death. How was this brought about? Paul gives the answer in the text just quoted—

"Forasmuch then as the children are partakers of *flesh and blood*, he also himself likewise took part of *the same*, that through death he might destroy him that hath the power of death, that is the devil."

So that by ascertaining what it is "that hath the power of death" we shall learn what the Bible devil is. Abundance of evidence is forthcoming on this point; just a few specimens—

"The wages of sin is death" (Rom. vi. 23).

"Death by sin" (Rom. v. 12).

"The sting of death is sin" (1 Cor. xv. 56).

"Sin hath reigned unto death" (Rom. v. 21).

"Sin . . . bringeth forth death" (Jas. i. 15).

### **SIN AND HUMAN NATURE.**

According to the Bible, sin and human nature are inseparable; where the one is, there the other is also. The utmost that the possessors of that nature can do is to "bring it into subjection" (1 Cor. ix. 27). This is no mean task, seeing that at every point we find "the flesh lusteth against the Spirit" (Gal. v. 17), and no wonder, in view of the fact that in our "flesh dwelleth no good thing" (Rom. vii. 18); and by reason of the possession of which "we are by nature children of wrath" (Eph. ii. 3). This is true of everyone born of the race of Adam, for "that which is born of the flesh is flesh" (John iii. 6) including Christ himself, for in being "born of a woman" (Gal. iv. 4) he "was made in all points like unto his brethren" (Heb. ii. 17). These truths we must keep in mind in considering Paul's statement in Heb. ii. 14. A parallel statement is found in Rom. viii. 3:

"God sending His own son in the likeness of *sinful flesh*, and for sin condemned *sin in the flesh*."



In other words, used by Peter in his first Epistle ii. 24 :

“His own self bare our sins in his own body on the tree.”

By comparing these two testimonies it will be seen that SINFUL FLESH and the DEVIL mean the same thing, to destroy which, Jesus was born. How did he destroy it? Paul answers in Heb. ix. 26 :

“He put away sin by the sacrifice of himself.”

Hence having destroyed sin which has “reigned unto death” (Rom. v. 21), “Death hath no more dominion over him” (Rom. vi. 9). In 1 Cor. xv., Paul briefly gives the three stages in the work of the destruction of the Bible devil.

1st, In relation to the Saviour himself upon his resurrection by the Father.

2nd, In relation to the Faithful at his Second Appearing.

3rd, In relation to the whole world at the end of his thousand years’ reign, when sin in all its manifestations will be destroyed, and when as the natural result of the cause being removed, “there will be no more death” (Rev. xxi. 4).

If the devil and his works are to be without end, the mission of Jesus was a failure, but thanks be to God it is not so, for by-and-by, as we read in 1 Cor. xv. 28, “God will be all in all.”

### **IS THERE NO DEVIL TO FEAR?**

In view of what we have already said, the answer is, of course, Yes, indeed! We have to fear ourselves, for so long as we possess this sinful nature, so long shall

we carry the devil about with us. In view of this our Saviour has promised to change our vile bodies, that they may be fashioned like unto his own glorious body (Phil. iii. 21).

This diabolic nature prevents us serving God as we would. This fact is beautifully expressed by Paul, in saying :

"That which I do I allow not, for what I would, that do I not, but what I hate that do I" (Rom. vii. 15);

and the Apostle gives the reason in writing to the Galatians :

"The flesh lusteth against the spirit, . . . so that we cannot do the things that we would" (Gal. v. 17).

No wonder Paul exclaimed :

"Oh, wretched man that I am, who shall deliver me from the body of this death?" (Rom. vii. 24).

We examine the Old Testament Scriptures, and see that for over four thousand years God never warned His chosen people to fear a supernatural monster. He did warn them of something, but it was always of their own evil hearts, which He said, in Jer. xvii. 9, were :

"Deceitful above all things and desperately wicked."

And so throughout the whole of the Scriptures, the *diabolos*,\* which the children of God have been, and always are, warned against, is not a superhuman angelic personage, but part and parcel of the nature possessed by all born of the stock of Adam. This *diabolos* (styled in the Scriptures, "the carnal mind"), while ignorant of,

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\* For such is the original word which has been translated "devil" in all those texts which are quoted by our opponents as proving the existence of the monster of Christendom. These texts are examined seriatim later on in this pamphlet.

or unchecked by the commandments of Deity, causes all those evil results which are attributed by modern "divines" to their much-raved-about horned and hooved Satan. The evidence for our assertion is so abundant that we must confine ourselves with quoting just a few sample proof texts :

"Seek not after your own heart and your own eyes which ye use to go a whoring" (Num. xv. 39).

"I know thy pride and the naughtiness of thine heart" (1 Sam. xvii. 28).

"A man's heart deviseth his way ; but the Lord directeth his steps" (Prov. xvi. 9).

"Foolishness is bound up in the heart of a child, but the rod of correction driveth it far from him" (Prov. xxii. 15).

"He that trusteth in his own heart is a fool" (Prov. xxviii. 26).

"The heart of the sons of men is fully set in them to do evil" (Eccles. viii. 11).

"The heart of the sons of men is full of evil" (Eccles. ix. 3).

### **THE HEART OF MAN.**

God, in speaking of those who had departed from His counsel; never attributed their wrong-doing to following the arch-fiend of the clergy, but in every case attributed it to their following the dictates of their own nature ; thus in denouncing one such wrong-doer through Isaiah, He saith :

"He went frowardly in the way of his heart" (Isaiah lvii. 17).

Precisely the same teaching is, of course, apparent when we come to the New Testament and listen to the words of the Lord Jesus :

"Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies" (Matt. xv. 19).

"Ah," someone exclaims, "who puts those wicked thoughts into our hearts?" That question sounds very plausible, but we might just as reasonably enquire of

those who believe in the Miltonic story of the war in heaven, "Who put the wicked thoughts into the heart or mind of the Archangel who is alleged to have rebelled in the first instance?" For if an anterior and exterior Devil or Satan is needed to lead astray men and women now, just so was an anterior and exterior Devil needed to tempt the supposed Satan in the first instance, but the Bible deals the death-blow to this sophistry by such unmistakable declarations as the following :

"Every man is tempted when he is drawn away of his own lust and enticed" (Jas. i. 14).

Paul enforces the same idea in enumerating the works of the flesh. He says :

"The works of the flesh are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like" (Gal. v. 19).

The innate propensities of living flesh are so comprehensive according to Christ and Paul (as well as all the other holy men of old) that we may reasonably ask—Whatever is there left for an immortal superhuman devil to do? Is it possible to suggest any more diabolical works than those enumerated by Christ and Paul as being the "works of the flesh?" We could not possibly name any worse deeds. Away with such nonsensical theology, and in its place contemplate the Scripture statements already quoted. How beautifully all this testimony fits in.

### **WHICH WILL YOU BELIEVE?**

You have to choose between believing that the Devil and his works are to exist throughout all eternity cursing

their Creator, or that the "man after God's own heart" was true when he exclaimed :

"The Lord is good, and His tender mercies are over all His works. All Thy works shall praise Thee, O Lord" (Psa. cxlv. 9, 10).

The time when this will be the order of the day we believe is fast approaching. And we pray for it. We shall then realise "Peace on Earth, Goodwill among men, and Glory to God in the highest."

We promised, before concluding, to deal with all those texts where the word "devil" occurs as the translation of the Greek word "diabolos," and which is the word used in those passages of Scripture invariably quoted by our religious opponents in support of popular views.

### **DIABOLOS.**

"Diabolos" (the Greek word generally translated "devil") is found thirty-eight times in the Bible, the following being the complete list of such passages :

Matthew iv. 1	1 Timothy iii. 6
Matthew iv. 5	1 Timothy iii. 7
Matthew iv. 8	1 Timothy iii. 11
Matthew iv. 11	2 Timothy ii. 26
Matthew xiii. 39	2 Timothy iii. 3
Matthew xxv. 41	Titus ii. 3
Luke iv. 2	Hebrews ii. 14
Luke iv. 3	James iv. 7
Luke iv. 5	1 Peter v. 8
Luke iv. 6	1 John iii. 8
Luke iv. 13	1 John iii. 8
Luke viii. 12	1 John iii. 8
John vi. 70	1 John iii. 10
John viii. 44	Jude 9
John xiii. 2	Revelation ii. 10
Acts x. 38	Revelation xii. 9
Acts xiii. 10	Revelation xii. 12
Ephesians iv. 27	Revelation xx. 2
Ephesians vi. 11	Revelation xx. 10.



Not in every case, however, has it been translated "devil"; and the way in which it has been otherwise translated ought alone to be sufficient to open the eyes of the impartial Bible student as to the real meaning of the word, especially when the context of such passages is kept well in view.

### **WIVES AS DEVILS.**

The first of the texts referred to reads thus :

1 Timothy iii. 11.—"Even so must their wives be grave, not *slanderers*, sober, faithful in all things."

Here we have the plural of the Greek word "*diabolos*," rendered by the English word "*slanderers*." The reason why the translators have not used the word "devil" is so self-evident, that it would be superfluous to expatiate thereon. It would, doubtless, they thought, have been absurd in the extreme to have made Paul speak of the possibility of the wives of deacons being "devils," and in this life too. But there is not the slightest reason, from a Bible standpoint, why "*diabolos*" should not have been translated "*slanderer*" in all passages where the same word in the original is used. The literal meaning of the Greek word is—"that causing to pass beyond, to overstep, a calumniator, an accuser." It originates from *diaballo*, *dia* meaning through, and *ballo* to cast. Parkhurst gives the meaning as "an accuser, a slanderer"; and as proof, he refers to the three passages we have under consideration. One we have already seen; the next is also from a letter of Paul to Timothy :

2 Timothy iii. 2, 3.—"For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, *false accusers*, incontinent, fierce, despisers of those that are good."

In this case the words "false accusers" are accepted as the honest equivalent of the word elsewhere thought to mean the Devil. This time it is applied to the male sex, the previous passage having reference to the "weaker vessels," but in both cases inseparably connected with unrestrained human nature; or in other words, "sinful flesh." A similar word is also used in our next quotation, which again has reference to women:

Titus ii. 3.—"The aged women likewise, that they be in behaviour as becometh holiness, not *false accusers*, not given to much wine, teachers of good things."

Our remarks on the previous text will be seen to apply very fittingly to this passage also, and therefore there is no need to specially deal with it. It will be seen that in each of these three texts, human beings are referred to and not *superhuman immortal* beings; and that instead of *diabolos* being a proper name, as contended for nowadays, it is simply a general or common term applied to certain persons of evil characteristics. If it really means "devil," then it ought so to be rendered in every case where the original word is found, but if it means false accuser, and it clearly does, then there is no Scriptural reason why it should not have been so translated in each and every place where it was found.

We thus reduce the "diabolos" texts to thirty-five, and of these we have already in the earlier portion of our consideration dealt with many. Let us now examine those which have not been noticed.

## **THE DEVIL IN THE WILDERNESS.**

Matthew iv. 1, 5, 8, and 11.—“THEN WAS JESUS LED UP OF THE SPIRIT INTO THE WILDERNESS TO BE TEMPTED OF THE DEVIL . . . THEN THE DEVIL TAKETH HIM UP INTO THE HOLY CITY . . . AGAIN THE DEVIL TAKETH HIM UP INTO A HIGH MOUNTAIN . . . THEN THE DEVIL LEAVETH HIM.”

The subject matter of these verses has already been sufficiently considered on pages 28 and 29.

## **“THE ENEMY THAT SOWED THEM.”**

Matthew xiii. 39.—“THE ENEMY THAT SOWED THEM IS THE DEVIL; THE HARVEST IS THE END OF THE WORLD; AND THE REAPERS ARE THE ANGELS.”

Jesus, in the discourse in which the above statement was made, was speaking of the Gospel of the Kingdom of God as the “good seed” which will only propagate under spiritual cultivation. On the other hand, the “carnal mind” is out of harmony therewith, and is only calculated to choke the good seed by causing to grow just the opposite, namely—tares (as Christ said, see verse 26). Those, therefore, who sow such, are of the diabolos or devil.

## **PREPARED FOR THE DEVIL AND HIS ANGELS.**

Matthew xxv. 41.—“THEN SHALL HE SAY UNTO THEM ON THE LEFT HAND, DEPART FROM ME YE CURSED INTO EVERLASTING FIRE, PREPARED FOR THE DEVIL AND HIS ANGELS.”

This passage has reference to events at the Second Advent of Christ, when he will gather together at the Judgment Seat faithful and unfaithful. The former will be rewarded with eternal life, and the latter will have to suffer “few or many stripes” (Lu. xii. 48), which will terminate in “death” (Romans vi. 23). The stripes will, in view of the passage under consideration,

probably be associated with fire. The same idea is also supported by what Paul wrote to the Thessalonians :

“The Lord Jesus shall be revealed from Heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ ” (2 Thess. i. 7, 8).

The fire is termed “everlasting” on account of its relation to the things, or beings, burnt, the fire not being extinguished or allowed to go out until it has entirely destroyed the things, or beings, brought into contact therewith. Thus Sodom and Gomorrah are said to be suffering the “vengeance of eternal fire” (Jude 7), although that fire has long gone out, as all well-informed people will admit. The Greek original is “aionian,” which Liddell and Scott inform us means “a space or period of time, especially a lifetime.” God said of Jerusalem, through the prophet Jeremiah (xvii. 27) :

“Then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.”

Also through the same prophet :

“Behold Mine anger and My fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground : and it shall burn and shall not be quenched ” (Jerem. vii. 20).

### **THE WORD “EVERLASTING.”**

Surely the above quotations are sufficiently plain to show that the words “everlasting fire” do not lend countenance to the popular idea of eternal torments, and the consequent never-ending nature of the Devil (whatever that may mean), but that all that is really to be understood by them is that the fire in relation to the thing burnt is “AGE-lasting” or “LIFE-lasting,” at the ter-

mination of which age and life the fire will become extinct. There is a seeming difficulty, perhaps, in this matter, seeing that the reward of the righteous is to be "everlasting life," which, in view of the explanation given, only means age-lasting, or life-lasting life, and therefore not necessarily without end. True, but there is other evidence whereby we are able to see that whereas the life of the wicked is to come to an end, the life of the righteous is to continue throughout eternity, as the following passages of Holy Writ most clearly show :

"I give unto them eternal life ; and *they shall never perish*" (John x. 28).

"They which are accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage, *neither can they die any more* : for they are equal unto the angels " (Luke xx. 35-36).

"And the world passeth away and the lust thereof, but he that doeth the will of God abideth for ever " (1 John ii. 17).

"So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written : Death is swallowed up in victory. Oh, death, where is thy sting ? Oh, grave, where is thy victory ? " (1 Cor. xv. 54, 55).

"And God shall wipe away all tears from their eyes ; and there shall be no more death " (Rev. xxi. 4).

Such statements as these are never to be found in reference to the wicked.

### **END OF THE WICKED.**

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The teaching of the Scriptures upon this matter is, that at the Judgment Seat of Christ, all those who, during the days of probation, have failed to crucify "the flesh and its affections and lusts " (Gal. v. 24), will be consigned to those flames which will utterly destroy them, as the following texts most unmistakably show :



"Thou shalt make them as a fiery oven in the time of Thine anger; the Lord shall swallow them up in His wrath, and the fire shall devour them" (Psa. xxi. 9).

"Behold the day cometh, that shall burn as an oven; and all the proud, yea, all that do wickedly shall be stubble, and the day that cometh shall burn them up, that it shall leave them neither root nor branch" (Mal. iv. 1, 2).

"But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume, into smoke shall they consume away" (Ps. xxxvii. 20).

"The transgressors shall be destroyed together; the end of the wicked shall be cut off" (Ps. xxxvii. 38).

"The triumphing of the wicked is short, and the joy of the hypocrite but for a moment! He shall perish for ever like his own dung" (Job xx. 5, 6).

"Whoso despiseth the word shall be destroyed" (Prov. xiii. 13).

"They shall utterly perish in their own corruption" (2 Pet. ii. 12).

"The Lord preserveth all them that love Him, but all the wicked will He destroy" (Ps. cxlv. 20).

Truly, such a community can be spoken of as the devil and his angels.\* To object to the explanation just given on account of the conjunction "and," making it appear that the "diabolos" is something outside of, or extraneous to, the messengers, is to be hypercritical with regard to an idiomatical mode of expression which is generally well understood. As well might we conclude that the Thessalonians could exist without either body, soul, or spirit, because Paul wrote, "YOUR whole spirit and soul and body" (1 Thess. v. 23). Equally reasonable would it be to think that "beasts" were something apart from their bodies because Paul wrote about "bodies of beasts" (Heb. xiii. 11).

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\* The Greek word for angels in this text is the same as that for "messengers" in Luke vii. 24, ix. 52, and James ii. 25.

## **TEMPTED OF THE DEVIL.**

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Luke iv. 2, 3, 5, 6, and 13.—“BEING FORTY DAYS TEMPTED OF THE DEVIL . . . AND THE DEVIL SAID UNTO HIM . . . AND THE DEVIL TAKING HIM UP . . . AND THE DEVIL SAID UNTO HIM . . . AND WHEN THE DEVIL HAD ENDED ALL THE TEMPTATION HE DEPARTED.”

This incident has been sufficiently treated of in the remarks to be found on pages 28 and 29.

## **THEN COMETH THE DEVIL.**

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Luke viii. 12.—“THOSE BY THE WAYSIDE ARE THEY THAT HEAR ; THEN COMETH THE DEVIL AND TAKETH AWAY THE WORD OUT OF THEIR HEARTS, LEST THEY SHOULD BELIEVE AND BE SAVED.”

See remarks under Matthew xiii. 39, on page 41. Also the comments on 1 Peter, ch. v. verse 8, page 50. Note also that in reciting the parable, Matthew substitutes “the wicked” for “devil” (Matt. xiii. 19), and Mark uses the word “Satan” (Mark iv. 15).

## **JUDAS A DEVIL.**

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John vi. 70.—“HAVE NOT I CHOSEN YOU TWELVE, AND ONE OF YOU IS A DEVIL ?”

This passage alone ought to be sufficient to convince the impartial Bible student that the devil of the Holy Scriptures is not the Devil proclaimed by Christendom, for upon the occasion here referred to, as all will admit, the devil was a hypocritical murderous betrayer in the person of Judas. Judas was not an immortal, super-human archangel, but a mortal human being who allowed the “diabolos” or devil-minding of the flesh (Rom. viii. 6-7), to “put into his heart” the villainous project of selling his master for thirty pieces of silver.

To plan or commit such a crime did not necessitate the assistance of the Devil of popular theology, for as we have seen, even murder itself proceeds "out of the heart" (Matt. xv. 19). And so in the case of Judas the blame lay entirely with himself. Whatever satisfaction there may be in being able to share our guilt with others, Judas had no such comfort ; at any rate, not as regards the devil proclaimed by nineteenth century preachers, for God has placed it on record that "every man is tempted when he is drawn away of his own lust and enticed" (Jas. i. 14).

### **YOUR FATHER THE DEVIL.**

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John viii. 44.—"YE ARE OF YOUR FATHER THE DEVIL, AND THE LUSTS OF YOUR FATHER YE WILL DO. HE WAS A MURDERER FROM THE BEGINNING."

The context of this quotation clearly shows that Christ was pointing out to the Jews the fact that fleshly descent in the sight of God avails a man nothing. To be "children of Abraham" in His sight requires the faith of Abraham, without which we are simply children of the flesh, or the "diabolos." As to the flesh being a murderer "from the beginning," even to the present time, there can be no doubt in view of the mass of Scriptural testimony we have already adduced. An examination of the more than fifty texts where "lust" is spoken of, will show the Bible student that it is always used in connection with mortal man—the flesh—and never is in any way related to the supposed supernatural, immortal arch-fiend of our religious opponents.

## THE HEART OF JUDAS.

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John xiii. 2.—“AND SUPPER BEING ENDED, THE DEVIL HAVING NOW PUT INTO THE HEART OF JUDAS ISCARIOT, SIMON’S SON TO BETRAY HIM.”

This has been fully dealt with in the remarks already made under the text John vi. 70.

## OPPRESSED OF THE DEVIL.

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Acts x. 38.—“GOD ANOINTED JESUS OF NAZARETH WITH THE HOLY SPIRIT AND WITH POWER: WHO WENT ABOUT DOING GOOD, AND HEALING ALL THAT WERE OPPRESSED OF THE DEVIL; FOR GOD WAS WITH HIM.”

When we ask what persons were relieved by Jesus, the answer obviously is, that they were those who were subjects of disease in various forms. Clearly the writer is referring to the victims of the many ills to which the flesh is heir. Surely we need not to be told what it is to be under the power of the “diabolos” or sinful flesh. How often the ailments inseparably connected therewith lay us up when we would be about and doing. Upon such occasions the spirit may be willing, but the “flesh is weak” (Mark xiv. 38). Paul himself was an illustration to the point (2 Cor. xii. 7). Well, in relieving such, Jesus “went about doing good.”

## CHILD OF THE DEVIL.

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Acts xiii. 10.—“AND PAUL SAID, OH FULL OF ALL SUBTILTY AND ALL MISCHIEF, THOU CHILD OF THE DEVIL, THOU ENEMY OF ALL RIGHTEOUSNESS, WILT THOU NOT CEASE TO PERVERT THE RIGHT WAYS OF THE LORD?”

The remarks under the heading of John viii. 44, are also applicable to this text; at any rate, they will provide a sufficient clue to enable the reader to understand what Paul meant.

## **NO ROOM FOR THE DEVIL.**

Ephesians iv. 27.—“NEITHER GIVE PLACE TO THE DEVIL.”

This is but another way of expressing the admonition which the Apostle was continually impressing upon the early Christians—that they should “keep the body under,” and subdue the inclinations thereof. In other language, to

“Walk not after the flesh” (Rom. viii. 4).

“Have no confidence in the flesh” (Phil. iii. 3).

“Let not sin reign in your mortal bodies” (Rom. vi. 12).

Obedience to these commands means that we shall “not give place to the ‘diabolos.’”

## **THE WILES OF THE DEVIL.**

Ephesians vi. 11.—“PUT ON THE WHOLE ARMOUR OF GOD, THAT YE MAY BE ABLE TO STAND AGAINST THE WILES OF THE DEVIL.”

Those who have rightly examined themselves, and have learnt what human nature is capable of, will not need to conjure up a *superhuman* monster to make this passage intelligible. If we manage to bring into subjection the inclinations of human nature by withstanding its “wiles,” we shall need fear no other tempter, for the heart, as we have seen, “is deceitful ABOVE ALL things, and desperately wicked” (Jer. xvii. 9).

## **SNARE OF THE DEVIL.**

1 Timothy iii. 6-7.—“NOT A NOVICE LEST BEING LIFTED UP WITH PRIDE HE FALL INTO THE CONDEMNATION OF THE DEVIL.”

“MOREOVER, HE MUST HAVE A GOOD REPORT OF THEM THAT ARE WITHOUT; LEST HE FALL INTO REPROACH AND THE SNARE OF THE DEVIL.”

2 Timothy ii. 26.—“AND THAT THEY MAY RECOVER THEMSELVES OUT OF THE SNARE OF THE DEVIL, WHO ARE TAKEN CAPTIVE BY HIM AT HIS WILL.”

The meaning of these two texts is so palpable in view of the context that there is no need to enter into further



explanations. Experience teaches us that nothing is more probable than that a novice, suddenly elevated to a position of honour, should become a prey to that pride which Christ stated was one of the inherent qualities of the flesh, as it “proceeded from within, out of the heart of man” (Mark vii. 21, 22). Paul was not alone in saying it would cause a man to “fall,” for Solomon had recorded over a thousand years before that it would “bring him low” (Prov. xxix. 23).

### **CHRIST'S NATURE.**

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Hebrews ii. 14.—“FORASMUCH THEN AS THE CHILDREN ARE PARTAKERS OF FLESH AND BLOOD, HE ALSO HIMSELF LIKEWISE TOOK PART OF THE SAME; THAT THROUGH DEATH HE MIGHT DESTROY HIM THAT HAD THE POWER OF DEATH, THAT IS THE DEVIL.”

This proposition has been fully examined and explained on pages 28 and 29.

### **RESIST THE DEVIL.**

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James iv. 7.—“SUBMIT YOURSELVES THEREFORE TO GOD. RESIST THE DEVIL AND HE WILL FLEE FROM YOU.”

A careful consideration of the context of this verse will convince the reader that James is showing how prone the flesh is to lead man astray from God by causing him to pander to its lusts by doing only those things that are agreeable to such. In verse 4 he says :

“Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world is the enemy of God.”

The world here and in other passages of Scripture is used to denote the flesh in its entirety and in all its manifestations (see also 1 John ii. 15, 17).

In so far as we “draw nigh to God,” He “will draw nigh to us” (James iv. 8) ; in curbing the desires of the flesh we shall also be weakening our love of worldly things, and the less, therefore, will they draw us away from God. In other words, by resisting “the ‘diabolos’ it will flee from us.”

### **AS A ROARING LION.**

1 Peter v. 8.—“BE SOBER, BE VIGILANT ; BECAUSE YOUR ADVERSARY THE DEVIL, AS A ROARING LION, WALKETH ABOUT, SEEKING WHOM HE MAY DEVOUR.”

Here we have a very picturesque though brief description of the relations sustained to the early Christians by “the powers that be” of that day. The latter were the political opponents of the former. In verse 7, Peter exhorts his readers to “seek refuge in God, casting every care upon Him,” but at the same time to be both sober and vigilant on account of the relentless persecution of the anti-Christian ruling powers. Every word used by Peter in this passage endorses this interpretation, and affords no support to popular ideas, although the three words—“adversary,” “devil,” and “lion”—are generally supposed so to do. As to the word “adversary,” Liddell and Scott tell us it simply signifies “an opponent in a law suit.” “Devil” means “a slanderer or false accuser,” as our translators prove by their so rendering the original word in 1 Tim. iii. 11 and 2 Tim. iii. 3. And the word “lion” Paul elsewhere uses as a fitting symbol of his politically-powerful, though human, opponents, who frequently captured him and kept him in bondage (2 Tim. iv. 17). Now just as this mighty adversary hunted Paul, as it had hunted his Master before him, so during the early years of Christianity, the

Pagan rulers were continually harassing and putting in prison the followers of Christ. This was emphatically "being devoured" by one's adversary. Even a believer in the personal Devil would admit the figurative interpretation of the word "devour" in this passage. These few remarks have also an important bearing upon the warning given to the Church of Smyrna (Rev. ii. 10), and help to elucidate its meaning.

### **SINNETH FROM THE BEGINNING.**

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1 *John* iii. 8.—"HE THAT COMMITTETH SIN IS OF THE DEVIL."  
 " " "THE DEVIL SINNETH FROM THE BEGINNING."

See remarks under the text *John* viii. 44.

### **WORKS OF THE DEVIL.**

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1 *John* iii. 8.—"FOR THIS PURPOSE THE SON OF GOD WAS MANIFESTED THAT HE MIGHT DESTROY THE WORKS OF THE DEVIL."

The comments upon *Hebrews* ii. 14, found upon page 29, render unnecessary any remarks upon this quotation from *John's* epistle.

### **CHILDREN OF THE DEVIL.**

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1 *John* iii. 10.—"IN THIS THE CHILDREN OF GOD ARE MANIFEST AND THE CHILDREN OF THE DEVIL."

See notes under the text *John* viii. 44.

### **THE ARCHANGEL AND THE DEVIL.**

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*Jude* 9.—"YET MICHAEL, THE ARCHANGEL, WHEN CONTENDING WITH THE DEVIL, HE DISPUTED ABOUT THE BODY OF MOSES, DURST NOT BRING AGAINST HIM A RAILING ACCUSATION, BUT SAID, THE LORD REBUKE THEE."

Whatever this passage may mean, it certainly is no support of the ideas we are combating. It would not be contended that the Devil ever exhibits a desire to fight

about men's bodies. Theological commentators invariably attribute to him an insatiable thirst for immortal souls, altogether regardless of how the surviving and mourning relatives might dispose of the body. Lack of information forbids us to dogmatise as to the precise meaning of this passage. To do so would be to manifest a wisdom above what is written. Possibly the "body of Moses" here referred to may signify the children of Israel as a corporate community by reason of their having been "baptized unto Moses" (1 Cor. x. 2), in the same sense as the true followers of Christ are the "body of Christ" (1 Cor. xii. 27), having been "baptised into Christ" (Gal. iii. 27). If this is what Jude meant, then possibly he is alluding to the incident recorded in Num. xvi., where Moses (as the "who-like God," which is the meaning of "Michael"), contended with the "diabolos" (manifested in Korah and his company) as to the leadership possession of the children of Israel. It will be noted that upon that occasion, Moses brought no railing accusation against his diabolos opponents, but left them entirely in the hand of God to deal with them as He thought fit; in other words, the attitude of Moses was—"The Lord rebuke thee." But while this is our own view, we admit that the passage is an obscure one, and offer this merely as a suggestion which is harmonious with other Bible teaching. Other explanations have been given which are but the speculations of the "divines" as to the "King of Hell," with but one result, namely, to wrest the passage altogether from its context and oppose it to Bible teaching, and all to support a pet doctrine. The literal body of Moses was buried by God in a grave unknown to man (Deut. xxxiv. 5, 6).

## **SHALL CAST SOME OF YOU INTO PRISON.**

*Revelation* ii. 10.—“FEAR NONE OF THESE THINGS WHICH THOU SHALT SUFFER : BEHOLD THE DEVIL SHALL CAST SOME OF YOU INTO PRISON THAT YE MAY BE TRIED.”

We have already shewn the meaning of this passage in our remarks on *1 Peter* v. 8. If the reader desires to know something about the way in which the early Christians were “cast into prison” at the time spoken of (ten years of prophetic days, A.D. 107—A.D. 117), let him read about the persecutions of the followers of Christ during the reign of Trajan. We would also strongly recommend a work by the late Dr. John Thomas, entitled, “Eureka,” which is published by Mr. C. C. Walker, 21, Hendon Road, Sparkhill, Birmingham.

## **THE GREAT DRAGON.**

*Revelation* xii. 9.—“AND THE GREAT DRAGON WAS CAST OUT, THAT OLD SERPENT, CALLED THE DEVIL AND SATAN, WHICH DECEIVETH THE WHOLE WORLD ; AND HE WAS CAST OUT INTO THE EARTH AND HIS ANGELS WERE CAST OUT WITH HIM.”

The meaning of this statement will be found briefly given on page 24.

## **THE DEVIL IS COME DOWN.**

*Revelation* xii. 12.—“THEREFORE REJOICE YE HEAVENS AND YE THAT DWELL IN THEM. WOE TO THE INHABITERS OF THE EARTH AND OF THE SEA ! FOR THE DEVIL IS COME DOWN UNTO YOU HAVING GREAT WRATH.”

See previous remarks, and also a very full description of the historical fulfilment of these things in the work entitled “Eureka,” already referred to.

## **THAT OLD SERPENT.**

*Revelation* xx. 2.—“AND HE LAID HOLD ON THE DRAGON, THAT OLD SERPENT, WHICH IS THE DEVIL AND SATAN, AND BOUND HIM FOR A THOUSAND YEARS.”

The meaning of this symbolic picture is briefly explained on pages 30 and 31.



## LAKE OF FIRE.

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Revelation xx. 10.—“AND THE DEVIL THAT DECEIVED THEM WAS CAST INTO THE LAKE OF FIRE AND BRIMSTONE.”

See remarks under the text Matt. xxv. 41 on page 41. As to the result of being cast into the lake of fire and brimstone, there can be no possible doubt, in view of the assertion in Rev. xx. 14—“This is the second death,” the meaning of which is given by Obadiah (15th and 16th verses)—“They shall be as though they had not been.”

## FINAL REMARKS.

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We have now examined every text where the devil (“diabolos”) is spoken of, with the result that we are perfectly content to leave the further consideration of the subject in the hands of the seeker after truth. The Bible is the only safe guide to such, and the Bible will explain itself to those who follow the advice of Paul—“Comparing spiritual things with spiritual” (1 Cor. ii. 13). *God is His own interpreter, and He will make it plain.*

The fact that the devil is frequently referred to as “he” and “him” is no support to, or corroboration of, popular notions on the subject. It is a form of speech in current use, and easily understood when we remember that we nowadays speak of a ship as “she.” In the Bible also, “wisdom” is spoken of as a woman (Prov. ix. 1), “sin” as a man, and “riches” also is referred to as a person (Matt. vi. 24).

**DEMONS.**

In conclusion, we would warn the Bible student not to confound the singular noun "devil," in those passages which we have been considering, with the word in its plural number—devils. In the original Greek a very different word is used, with a very different meaning. As we have already seen, the word "devil" in the original language, in those passages usually quoted to prove the existence of the Devil of Christendom is "diabolos"—but in the following passages the original Greek word is either "daimon," "daimonion," or "daimonisomai."

**MATTHEW.**

iv. 24  
vii. 22  
viii. 16  
viii. 28  
viii. 31  
viii. 33  
ix. 32  
ix. 33  
ix. 34  
ix. 34  
x. 8  
xi. 18  
xii. 22  
xii. 24  
xii. 24  
xii. 27  
xii. 28  
xv. 22  
xvii. 18

**MARK.**

i. 32  
i. 34  
i. 39  
iii. 15  
iii. 22  
iii. 22  
v. 12  
v. 15

**MARK.**

v. 16  
v. 18  
vi. 13  
vii. 26  
vii. 29  
vii. 30  
ix. 38  
xvi. 9  
xvi. 17

**LUKE.**

iv. 33  
iv. 35  
iv. 41  
vii. 33  
viii. 2  
viii. 27  
viii. 29  
viii. 30  
viii. 33  
viii. 35  
viii. 36  
viii. 38  
ix. 1  
ix. 42  
ix. 49  
x. 17  
xi. 14  
xi. 15

**LUKE.**

xi. 15  
xi. 18  
xi. 19  
xi. 20  
xiii. 32  
JOHN.  
vii. 20  
viii. 48  
viii. 49  
viii. 52  
x. 20  
x. 21  
x. 21

**Acts.**

xvi. 18

**I CORINTH.**

x. 20  
x. 20  
x. 21  
x. 21

**I TIM.**

iv. 1

**JAMES.**

ii. 19

**REV.**

ix. 20  
xvi. 14  
xviii. 2

**DAIMON.**

As to the meaning of the word “daimon” in either of its forms, there can be no doubt when an examination is made of the writings of those men who used the words in the days of Christ and the Apostles, and the times in close proximity thereto. Cicero, Josephus, Plutarch, Plato, Balbus the Stoic, Diodorus Siculus, and other writers, as well as Bible commentators, have afforded ample evidence that pagan nations held the idea that certain persons after death became “daimons” or devils, and possessed the power of infesting human beings and were capable of producing disorders of various kinds. In Egypt, Syria and Persia, all manner of diseases were attributed to these alleged “daimons;” and *now*, as one writer states, “it is quite common in the East for people to say a man has a demon, or, as it is usually translated in the New Testament, “a devil,” meaning that he has a complaint, when the idea of his being possessed by the soul of another is not in all their thoughts.”

**CASTING OUT A DEVIL.**

Just listen to the following extract from “Yates’ History of Egypt” :

“It would seem that the same diseases prevailed then in Syria and Egypt as now, and the various practices adopted by the people concerning them have very little changed during a period of nearly two thousand years. Nothing is more common in the present day in the East than to be told that a person ‘has a devil,’ or is ‘possessed of a devil’; and the expression is applied more or less to every complaint. I had occasion to notice this immedi-

ately on my arrival in the country. I have known the Rev. Mr. Wolff ridiculed for stating that one evening, when he was passing between Jerusalem and Cairo, he 'cast out a devil in the wilderness,' but I can only suppose he used the expression in the sense alluded to, and that he merely employed the native idiom. I have often been applied to myself in Syria and other parts to 'cast out a devil,' by which I merely understood that I was to cure the bodily ailments of the individual, not that I was expected to perform a miracle on the occasion, further than that the cure of every disease is ascribed by the natives to talismanic influence. Perhaps, however, the expressions may be more fully applicable to those complaints which have a marked effect upon the mind, and which are of a serious and more permanent nature."

Therefore it must be evident to the reflective mind, denuded of popular preconceptions respecting the devil and departed spirits, that the use of the word "daimon" by Christ, no more proves his belief in Oriental traditions on this subject than did his reference to "Beelzebub" prove that he believed in the Philistine god of flies; or the Apostle using the word "lunatic" prove he had believed such an one had been "struck by the moon;" or, our using the word "St. Vitus" prove we believe the disease so designated to have any connection with a so-called saint.

### **BIBLE IDIOMS.**

The following extracts from the Bible confirm this view of Christ's use of the then current language :

"Then was brought unto him one possessed with a devil, blind and dumb : and he healed him insomuch that the BLIND AND DUMB BOTH SPAKE AND SAW" (Matt. xii. 22).

"And when they were come to the multitude, there came to him a certain man, kneeling down to him and saying, Lord, have mercy on my son : for he is a lunatic and sore vexed : for oftentimes he falleth into the fire and oft into the water. And I brought him to thy disciples and they could not cure him. Then Jesus answered and said, Oh, faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me. And Jesus rebuked the devil, and he departed out of him : and the CHILD WAS CURED from that very hour (Matt. xvii. 15-18).

"And when Jesus went forth to land, there met him out of the city a certain man which had devils long time and ware no clothes, neither abode in any house, but in the tombs. . . . Then went the devils out of the man and entered the swine. When they that fed them saw what was done, they fled and went and told it in the city and in the country. Then they went out to see what was done ; and came to Jesus, and found the man out of whom the devils had departed sitting at the feet of Jesus, CLOTHED AND IN HIS RIGHT MIND : and they were afraid" (Luke viii. 27-35).

These are only illustrations of the connection in which the word "daimon" is used. The reader will do well to examine every passage where the word occurs, both singular and plural, a full list of which we have given.

### **SOME FINAL ARGUMENTS.**

The "Rev." Denham, of Cambridge (edited by Dr. Kitto), has formulated the objections raised against the conclusions herein urged, namely, that the Bible accounts regarding demoniacal possession "may all be understood as the phenomena of certain diseases, particularly hypochondria, insanity and epilepsy, that the sacred writers used the popular language in reference to the subject, but that they themselves understood no more than that the persons were the subjects of ordinary diseases."



These objections are so concisely expressed that we cannot do better than repeat them here, which we do in the first column, and in the parallel column will be found an abridgement of the arguments which the same author adduces as urged (by those who believe with us), as sufficient to refute the objections, subject to such additions and alterations as seem calculated to further elucidate the subject.

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## OBJECTIONS AND REPLIES.

### DEMONIACS.

The demoniacs express themselves in a way unusual for hypochondriacal, insane, or epileptic persons (Matt. viii. 29; Mark i. 24); they possessed supernatural strength (Mark v. 4); they adjure Jesus not to torment them; they answer the questions proposed to them in a rational manner; they are distinctly said to have "come out of" and to have "entered into the swine," and that consequently the whole herd, amounting to about two thousand, ran violently down a precipice into the sea (Matt. viii. 32; Mark v. 13).

There is no doubt that it was the general belief of the Jewish nation, with the exception of the Sadducees, and of most other nations, that the spirits of dead men, especially of those who lived evil lives, and died by violent deaths, were permitted to enter the bodies of men, and to produce the effects ascribed to them in the *popular* creed. . . . With regard to the demoniacs at Gadara, it is concluded that they were madmen, who fancied that there were within them innumerable spirits of dead men. Accordingly they dwelt among the *tombs*, about which the souls of the dead men were believed to hover, went naked, were ungovernable, cried aloud, attacked passengers, beat themselves, and had, in the frenzy, broken every chain by which they were bound. Strength almost superhuman is a common attendant on insanity. . . . Their question, "Art thou come to torment us?" refers to the cruel treatment of the insane in those times, and which they had no doubt shared,

in the endeavours of men to "tame" them. Both Mark and Luke, the *physician*, describe the demoniac as in "his right mind," when healed, which implies previous "insanity" (see also Matt. xii. 22 : xv. 28 : xvii. 18 ; Luke vii. 21 : viii. 2 : ix. 42). It is true that these demoniacs address Jesus as the Son of God, but they might have heard in their lucid intervals that Jesus, whose fame was already diffused throughout Syria, was regarded by the people as the Messiah. They show their insanity . . . by imagining they were demons without number, and by requesting permission to enter the swine. Would actual demons choose such a habitation? They speak and answer, indeed, in a rational manner, but, agreeably to Locke's definition of madmen, they reason right on false principles, and taking their fancies for realities, make right deductions from them. Thus you find a distracted man fancying himself a king, and with a right inference, require suitable attendance. Others, who have thought themselves glass, take the needful care to preserve such brittle bodies.

---

### BLIND AND DUMB DEVILS.

No mental diseases are predicated of the dumb (Matt. ix. 32), or of the blind and dumb (Matt. xii. 22). Do such diseases ever produce blindness?

The men who were dumb, and both blind and dumb, are not said to have been disordered in their intellects any more than the lame man in John v. The disease in their organs was *popularly ascribed* to the influence of demons. It is observable that in the parallel passage (Matt. ix. 32), the evangelist says the *man* was dumb.

## EPILEPSY.

It is admitted that the symptoms of the youth described (Matt. xvii. 15; Mark ix. 17; Luke ix. 39), coincide precisely with those of epilepsy, but they are attributed to the agency of the demon in that very account.

The symptoms of epilepsy in the youth are too evident not to be acknowledged. If the opinion of relatives is to be pressed, it should be noticed that in this case the father says his "son is a lunatic." It was most probably a case of combined epilepsy and lunacy, which has been common in all ages. Epilepsy was ascribed to the influence of the moon in those times. The literal interpretation of popular language would therefore require us to believe that he was "moonstruck," as well as a demoniac.

The way in which persons of education and learning speak of the rising and setting of the sun, falling stars, &c., affords curious instances of the influence of popular modes of speech, and ought to put us on our guard against insisting on hard and fast meanings to borrowed expressions.

---

## "SPIRIT OF DIVINATION."

The damsel at Philippi is said to have been possessed with a spirit of *divination*, which was the means of obtaining much gain to her masters, and to have understood the divine commission of Paul and his companions (Acts xvi. 17). Is this to be ascribed merely to an aberration of mind?

The original of Acts xvi. 17, teaches that the damsel was possessed with a spirit of *Apollo*. It was *her* fixed idea. The gift of divination is said by Cicero to have been ascribed to Apollo. Insane persons, pretending to prophesy under the influence of Apollo, would be likely to gain money from the *credulous*. . . . The Apostle, who taught that "an idol is nothing in the world," did not believe in the reality of her soothsaying. Many demoniacs are mentioned,

the peculiar symptoms of whose diseases are not stated, as Mary Magdalene (Mark xvi. 9), out of whom Jesus cast seven demons, *i.e.*, restored from an inveterate insanity (seven being the Jewish number of perfection), supposed to be caused by the united agency of seven spirits of the dead. Yet she is said to be *healed* (Luke viii. 2).

---

### DEMONS "CAST OUT."

It is recorded that the demons were "cast out" by Jesus (Mark i. 34).

But this proves nothing to the point, seeing that *sorrows* can also be cast out (Job xxxix. 3).

---

### DEMONS "REBUKED."

But we are told that Jesus "rebuked" the demons (Mark ix. 25).

Yes, and in like manner we are told that he *rebuked* the *wind* (Matt. viii. 26). Also that on another occasion he *rebuked* the *fever* of Peter's wife's mother (Luke iv. 39).

---

### DEMONS "DEPART."

But the demons are spoken of as having "departed" (Matt. xvii. 18).

True, and so the *leprosy* of the leper *departed* (Mark i. 42). Likewise it is recorded that the *diseases* of the Asiatics *departed* (Acts xix. 12).

---

### DISTINCTIONS.

The writers of the New Testament make distinctions between the diseased and the demoniacs (Mark i. 32; Luke vi. 17, 18), and the Christ himself does so (Matt. x. 8).

This is very questionable. The probability is, the writers specified the demoniacs by themselves as they specified the lunatics (Matt. iv. 24) merely as a distinct and *peculiar class* of the *sick*. . . . Sometimes the specification of the demoniacs is omitted in the general recitals

of miraculous cures (Matt. xi. 5), and this, too, on the important occasion of our Lord sending to John the Baptist on account of the miraculous evidence attending his preaching (Matt. xi. 5). Does not this look as if they were considered as included under the sick?

---

### DISCERNING DEMONS.

The demoniacs knew Jesus to be Son of God (Matt viii. 29; Mark i. 24: v. 7), and the Christ (Luke iv. 41).

This proposition has no weight, seeing that it cannot be proved that *all* the demoniacs knew Jesus to be the Messiah or Son of God.

---

### INTELLIGENT DEMONS.

Jesus addresses the demons (Matt. viii. 32; Mark v. 18; ix. 25; Luke iv. 35). Jesus bids them be silent (Mark i. 25); to depart, and enter no more into the man (Mark ix. 25).

We have already partly dealt with this proposition in the above remarks.

It is admitted that Jesus addresses the demons, but then it may be said that his so doing has reference partly to the *persons themselves* in whom demons were supposed to be, and partly to the bystanders; for the same reason that he had rebuked the winds in an audible voice, as also the fever. It is also remarkable, that in the case of the demoniac (Mark v. 9 and Luke viii. 30) it is said (in the original Greek) that Jesus spake to the *man* and *not to the demon*.

---

### SATAN AS LIGHTNING.

In Luke x. the seventy are related to have returned to Jesus, saying, "Lord, even the demons are subject to us through thy

Surely it will not be urged that it was intended of a local fall of Satan from heaven . . . Taking the word Satan here in



name," and Jesus replies, verse 18, "I beheld Satan, as lightning, fall from heaven."

its generic sense . . . Jesus may be understood to say, I foresaw the glorious results of your mission in the triumphs which would attend it over the most formidable obstacles. Heaven is often used in the sense of political horizon (Isa. xiv. 12, 13; Matt. xxiv. 29). To be cast from heaven to hell is a phrase for total downfall (Luke x. 15; Rev. xii. 7-9). Cicero says to Mark Anthony, "You have hurled your colleagues down from heaven." Satan is here used tropically. Our Lord does not, therefore, assert the real operation of demons.

---

### **THE DEATH STATE.**

It remains to be observed, and with all the emphasis we can command, that popular notions regarding demoniacal possession are opposed to all the known and expressed doctrines of Moses, the Prophets, Christ and the Apostles. These doctrines absolutely exclude the possibility of the dead, or any attribute thereof, invading the living.

The Bible most emphatically lays it down, as a first principle of truth, that between death and the resurrection from the dead, the victims thereof are in every sense of the word unconscious. But without proof, assertion is worthless ; so now for the proof that in the death state the dead know not anything, have no power even to help themselves, much less to invade the living and do as they like with them.

## THE PATRIARCH JOB said :

"Why *died*\* I not from the womb? . . . for now I should have lain still and been quiet. I should have *slept*: then had I been at rest with kings and counsellors of the earth, which built desolate places for themselves; . . . there the wicked cease from troubling, there the weary be at rest" (Job iii. 11, 13, 14, and 17).

## DAVID :

"*In death there is no remembrance of Thee*: in the grave who shall give Thee thanks" (Ps. vi. 5).

"Put not your trust in princes, nor in the son of man in whom there is no help. His breath goeth forth, he returneth to his earth; *in that very day his thoughts perish*" (Ps. cxlvi. 3-4).

"Hear my prayer, oh God. . . . Oh, spare me that I may recover strength before I go hence *and be no more*" (Ps. xxxix. 12-13).

## SOLOMON :

"The living know that they shall die: *but the dead know not any thing*, neither have they any more a reward, for the memory of them is forgotten. Also their *love* and their *hatred* and their *envy* is *now perished*" (Eccles. ix. 5-6).

"Whatsoever thy hand findeth to do, do it with thy might; *for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest*" (Eccles. ix. 10).

## ISAIAH :

"The grave *cannot praise Thee*, death cannot celebrate Thee; they that go down into the pit cannot hope for Thy truth. The living, the living, he shall praise Thee as I do at this day" (Isa. xxxviii. 18-19).

The unconsciousness of the dead being therefore clearly one of the first principles of Bible truth, we may safely conclude that popular views concerning demons are but human traditions, fit only to be "cast to the moles and to the bats," being but "lies, vanity, and things wherein is no profit."

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\* **DIED!** therefore he must have been alive once; and if alive, then, according to popular theology, he must have possessed an immortal soul that would be conscious after death.—Note this in studying the text.

## THE REVISERS AND THE DEVIL.

The Revisers of the Bible knowing that "devil" is not the real meaning of the word "daimon," have given the word "demon" as the alternative reading.

The earnest, unbiassed and critical student of the Word of God can arrive at but one conclusion, and that is that the "casting out of daimons," so frequently mentioned in the New Testament, has not the remotest connection with the arch-fiend of twentieth century Christianity, but is simply the ancient mode of expressing the wonderful cures of bodily and mental ailments by Christ and the Apostles. There is not a single instance of daimonical "possession" recorded in the Holy Scriptures which has not its parallel in medical experience of this century. What is absent is the divine power of Christ to instantly relieve the distressed and afflicted ones. The time is not far distant when it will be again manifested on this Earth in the person of the returned Jesus. That happy day was preached to Adam and Eve; looked forward to with gladness by Abraham; was the song of Moses; the theme of all the prophets and the sum and substance of the Gospel of the Kingdom of God proclaimed by Christ and the Apostles.

In that day, "The Gentiles shall come unto the Lord from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity and things wherein there is no profit" (Jeremiah xvi. 19), and not least among those lies are the doctrines of the clergy regarding the devil.

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